THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*"—DAN. 7: 27.

No. 20, Vol. LXIV. Thursday, May 15, 1902. Price One Penny.

GENERAL CONFERENCE.

PRESIDENTS OF MISSIONS REPORT PROGRESS IN THE UNITED STATES—OVERFLOW MEETING IN THE FORENOON NECESSARY.

(Continued from page 294).

THIRD DAY.

At 10 a.m. the choir and congregation sang, "We thank Thee, O God, for a Prophet." Prayer was offered by Elder William Budge of the Bear Lake stake. Singing by the choir, "Ye simple souls who stray."

ELDER BEN E. RICH,

president of the Southern States mission, was the first speaker this morning. He spoke of the extent of the Southern States mission. Over a thousand Elders had labored in this field since he had been president there, and nearly four thousand people had been baptized. More than a million and a half of tracts had been distributed, not including thousands of books. He believed that not a house outside of the large cities had been missed by the Elders. The people of the Southern States are a good people, mostly religious, and not hypocritical. If they are your enemies they will be open enemies. The Elders had made many friends as well as enemies.

He went on to speak of the efforts made by the ministers to stop the Elders from performing their work. Eighty-five per cent. of those who had headed mobs against the Elders, were ministers. The "Christian" clergy in one of the Southern States endeavored to induce the legislature of the state to pass

an act making it a punishable offense to preach without a salary. But these efforts had not retarded the work of God, but on the contrary had contributed to its growth. He believed that if Christ came to such people it would not be long till they would cry out against Him, "Crucify Him."

ELDER JOSEPH MCRAE,

president of the Colorado mission, was the next speaker. He said, in substance, that his field was an extensive one, as it embraced eight states. His labors had been a great source of pleasure to him. There was no opposition, but he was sometimes inclined to wish there were, as it might be the means of creating some interest in religion, toward which there was great indifference. Many who had formerly belonged to the Church had drifted away from it, the Elders had been quite successful in bringing a number of them back to the fold. Because of the extent of the mission some of the states included in it had been neglected, the number of Elders being insufficient to cover the entire field. More were needed. Elder McRae said he rejoiced in preaching the Gospel, and desired to spend the remainder of his life in doing good. He expressed great joy in having the privilege of attending the conference.

ELDER JAMES G. DUFFIN,

president of the Southwestern States mission, said that this mission was one of a large area, and liberal-minded people. The Elders meet with little or no persecution, and as a rule are treated well. They meet with fair success. A large number of books are sold among the people. The Elders emphasize the truth that God has revealed Himself anew. They feel that it is necessary to dwell on the work which God is doing to-day and not so much on what He did in past ages. They had recently got out an edition of ten thousand of the Book of Mormon. About one-half of the expense of this work had been sustained by the Elders laboring there.

He had been much pleased to note the favorable impression being made among the people in the locality of Missouri. He had recently received a letter from a prominent citizen to the effect that a part of the land in Independence, where the temple site was located, could be purchased. He had been told by another that it seemed impossible for the Saints to accomplish the work which had been predicted of them. Elder Duffin answered that the Saints had already accomplished wonderful things in building a city and erecting a temple in the midst of the mountains. He bore his testimony to the truth of the Gospel.

ELDER GEORGE TEASDALE,

of the Council of Apostles, was the next speaker. He said that the results of the restoration of the Gospel are wonderful. Yet it had all been predicted by the ancient Prophets. It is the Gospel in its fulness, with all its authority, gifts and blessings. Obedience to it opens the way for progress in a knowledge of divine truth, including a testimony concerning the work of God, such as had been frequently expressed during this conference. Every faithful member of the Church has a right to know that it is of God, by revelation. The speaker dwelt for some time upon the marked effects of the missionary work performed by the Elders abroad. It not only increases the numerical strength of the Church, but tends to develop faith and ability in those who engage in that God-given labor. Elder Teasdale concluded by bearing a per-

sonal testimony to the restoration of the Gospel through the Prophet Joseph Smith.

ELDER JOHN HENRY SMITH,

of the Council of Apostles, next addressed the conference. It had been his privilege during the last month to travel in the east. He visited the Elders in Chicago and in Richmond, Va. He had also held meetings in Boston and in New York. The spirit in these places was better towards the Elders than heretofore, and they were meeting with much encouragement. The people were enquiring about the faith of the "Mormons," and many were inclined to investigate the truth. The reports of the newspapers concerning these meetings were fair. He was convinced that the spirit of the people generally was that of inquiry, though this is not all that we could hope for. During this trip to the east, he had attended ten meetings of the Saints.

He then went on to speak of the purposes of the Lord in respect to the restoration of the Gospel. The work had been established never to be thrown down. The Lord would have the whole world warned before the end. He thought that we were better equipped for this labor than ever before. The people had better facilities for educating the young men and women than at any time before. The households of the Latter-day Saints should therefore be the better able to ward off the shafts of the adversary. While thousands and thousands had heard the sound of the Gospel, and had changed their idea respecting the Saints, there were still thousands who believed that the "Mormons" were the most wicked people on the earth. These people must be brought to a proper understanding of our true conditions. There are many upright and honest people in the world who will not believe the lying reports of our slanderers.

In talking with the Saints and strangers alike, Elder Smith had found things all that he could expect. There were millions of people in the nation who, in their hearts, believe in the mission of the Prophet Joseph, and the time will come when they will connect themselves with this work. He trusted that the Saints would be impressed with the sacredness of the work in which they were engaged. He bore his testimony to the truth of the great latter-day work.

The choir sang the anthem, "Rouse, O ye mortals." Benediction by Elder Lewis of Benson stake.

OVERFLOW MEETING,

Held in the Assembly Hall, at 10 a.m., Elder Heber J. Grant presiding. Choir and congregation sang, "Guide us, O Thou great Jehovah." Prayer was offered by Elder John T. Caine. The choir and congregation sang, "How firm a foundation."

ELDER CHARLES W. PENROSE

said it was a great privilege to be permitted to assemble with the Saints in general conference. He was reminded of the revelation given through the Prophet Joseph Smith before the organization of the Church, which had been alluded to by one of the speakers during the conference, wherein the Lord said that a great and marvelous work was about to come forth among the children of men. He said the same thought was conveyed in the Book of Mormon,

having been delivered through the Prophet Isaiah. "Now we are witnessing," he said, "the fulfillment, to a very large extent, of these predictions of the Prophets of the Lord, and are led to exclaim, 'What hath God wrought.' The coming forth of the Book of Mormon was a 'marvelous work and a wonder,' as was also the gathering of the Saints to this region from the various nations of the earth."

Elder Penrose stated that President Brigham Young, several years ago, had sent missionaries to Japan, China, Siam and the East Indies, but that they had accomplished but little, excepting in the latter place, from which a few had gathered to Zion. Said he believed the opening of the Japanese mission at the present time would prove the key to the spread of the Gospel in the oriental world. The speaker then bore his testimony, stating that he was in this work for "keeps," and admonished the Saints to faithfulness.

ELDER JOSEPH W. MCMURRIN

said he felt in his heart to bear testimony to the fulfillment of the Scripture referred to by Elder Penrose concerning the marvelous work and wonder that has been wrought, through the instrumentality of the Prophet Joseph Smith.

He referred to the prophecy of the Prophet Joseph Smith that the Saints should be driven to the Rocky Mountains and there become a mighty people. The same gift of prophecy and revelation was with the Saints to-day, and many marvelous things were yet to be accomplished.

Elder McMurrin spoke of the value of religion classes, and of the great necessity of their being sustained by the parents and authorities of the various wards, that the rising generation might be brought up in a knowledge of the the truth. It was the intention, said he, of the sectarian ministers, to try to convert the youth of Israel, as they had concluded that they could do nothing with the older members of the Church.

ELDER RULON S. WELLS

said he felt, with Brother Penrose, that he had come into this work for "keeps," and proposed to dovote his time and talents to the establishment of the kingdom of God upon the earth.

He referred to the lack of reverence for the Deity among the people, especially the young people, and admonished the Saints to teach their children in this regard that they should not grow up and be profaners of the Lord.

APOSTLE HYRUM M. SMITH

said that many words of information had been given to the Latter-day Saints during the conference, "but somehow," said he, "I cannot always get through a conference or meeting without hearing a word or two of condemnation."

He remembered hearing Apostle John W. Taylor address a congregation in one of the mission fields. He was telling what the Latter-day Saints believed, when a portion of the assembly, with a look of contempt, left the building, and Elder Taylor then added, "We also believe that every man and woman that enters a house of worship ought to have manners and good breeding enough to remain until the meeting is dismissed." The speaker thought that was pretty good doctrine for the Latter-day Saints.

Elder Smith referred to the unity and oneness of purpose of the Latter-day Saints. There was but one kind of "Mormons," which was not the case

among other sects of the world to-day, there being many kinds of Catholics, Methodists, Presbyterians, etc.

APOSTLE HEBER J. GRANT

said he felt to endorse everything that had been said during the meeting. It was a confirmation of the remarks of President Smith yesterday, that Zion was growing, to see so many assembled in the Tabernacle, as well as the Assembly Hall, which caused his heart to rejoice. He had received a testimony in his heart, and believed, with Elder Penrose, that the opening of the Japanese mission would be the opening of the orient, and that the Gospel would spread from that nation to adjacent countries; also referred to the recent success obtained in Japan.

The choir and congregation sang, "The time is far spent." Elder John W. Taylor offered the benediction.

[TO BE CONTINUED].

AGAINST "MORMONISM."

REV. JOHN D. NUTTING, whose name is not entirely unknown in Utah, has an article in the *Independent*, in which he complains of the growth of "Mormonism." He says the Church is stronger to-day than ever before. The system is more homogeneous than it was twenty years ago. According to his estimate there has been an increase of 140,000 "Mormons" in Utah within the last thirty years. They are making one hundred converts for each one that leaves them. There are no signs of decline in power, while on the other hand there are many signs of vigor.

We would not have referred to this but for the fact that it should be pointed out that this is, and always has been, the real cause of complaint against "Mormonism." The impotency of sectarianism against "Mormonism" is gall and wormwood to such evangelists as the contributor to the *Independent*. Generally the preachers carefully conceal that fact from the public. They try to cover it up with such phrases as may suggest themselves. But the real point of animus is that the Gospel message is gladly accepted by thousands of intelligent children of God in all parts of the world. Rev. Nutting gives himself and his brethren away with the innocence of a babbling infant.

In years gone by, terrible tales of the immorality of "Mormons" were told to arouse the indignation of the so-called religious element; stories of the political plots of the "Mormons" were composed for the edification of politicians; but the underlying thought was all the time, as far as the salaried clergymen are concerned, that if "Mormonism" prevails, the trade is gone, since in this system there is room neither for a wholesale nor a retail business in that which should be given freely. The various ministerial efforts to array murderous mobs against the Church, or to bring down upon it the forces of civil government have been inspired by but one motive. "What do we? for this man doeth many miracles," was the question once asked in the great council of the Jews, concerning Jesus. Concerning Paul, the grave accusation of Demetrius was: "Not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people . . . so that not only this our craft is in danger to be set at nought; but also that the temple

of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

The burden of Nutting's complaint is much the same as that of the chief priests of Jerusalem, and the silversmiths of Ephesus. But it is a poor divine magnificence that trembles at the appearance of an obscure tent-maker from Tarsus, and it is a poor religion that cannot hold its own in a spiritual conflict with truth. If sectarianism is all truth and "Mormonism" all falsehood, why should the former fear defeat in a free country? The success of the Church is its unpardonable sin, if we may believe its traducers.

The *Cleveland Telegraph*, commenting on the report of the Presbyterian Church concerning the progress of that body during last year, quotes it as showing conclusively that, "out of a total of 7,000 churches, one thousand only had more than fifty converts each. More than two thousand conventicles reported that, during the same period, they had received no accessions at all." The *Telegraph* adds:

"This is s mournful showing; yet might it not have been expected? The higher criticism has been shaking the Church of Calvin to its foundations. To our personal knowledge, distinguished men who, seven years ago, were strong in Presbyterian belief, now doubt the immortality of their own souls. Others have boldly gone over to the pantheistic camp, and others have settled down amid the pools of agnosticism. Whenever a man loses faith in Christianity, what does he care for appearances?

"Two thousand Presbyterian congregations without a single convert! It is a staggering admission. And yet these people admit that the Mormons gained 20,000 converts last year, and still they persist in sending missionaries to Catholic countries, near and far! If people at home prefer Mormonism, what may they expect of Catholic peoples?"

The Cincinnati paper, we hope, will see the point set forth in paragraphs above, that the failure of sectaries in promulgating their tenets, with the success of Mormon missionaries, is one potent cause of the anger exhibited in in the deceptive stories they circulate with such diligence concerning the Latter-day Saints. The lack of spiritual force among the contending factions of crumbling Christendom is painfully perceptible, and indicates the need of the restoration of vital Christianity, and that power which was manifested in the original establishment of the Church of Christ on earth. Thank God it has come! And it will remain and accomplish its mission, in spite of all the opposition that may be arrayed against it by all the man-made systems combined.—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

Ovando C. Beebe has been appointed National Bank Examiner of Utah. He has been in the employ of Zion's Savings Bank and Trust Co. for many years.

Peace meetings will be held by Utah women, May 15th. This is part of a movement by the women of the United States to increase the sentiment for peace throughout the world.

It is now proposed that the Ogden Tabernacle choir take a trip to Colorado in June. President Lewis W. Shurtliff of Weber stake favors the journey very much and it will almost without doubt be taken.

MAJOR GENERAL SIR ROBERT STEWART, K.C.B., Earl of Fingal and other officers of the British Army visited Salt Lake recently. These officers are superintending the purchase of horses for the army in South Africa.

THE Commercial Club of Salt Lake City has petitioned Congress to pass Representative Sutherland's bill for the annexation of the strip of Arizona lying north and west of the Colorado river, making it a part of Utah State.

WILLIAM CROSTHWAITE GRAHAM, an aged and highly-respected resident of Provo, died at his home there, April 11, 1902. Deceased was born in Liverpool, England, October 3, 1816, and in 1860 emigrated to America, going to Utah in 1862. He was a faithful Latter-day Saint and a good citizen. His wife and several children survive him.

THE Rocky Mountain Bell Telephone Co., is extending its lines very rapidly. By the end of the current year practically every settlement with a population of 500 or more, situated in Utah, Idaho, Montana and Wyoming, will have connection with its system. The thought is to continue the extension to every village and rural district.

GEORGE W. HEINZ, assistant passenger agent of the Rio Grande Western railway, has resigned. Mr. Heinz has been a very popular official, and has done a great deal in advertizing the resources and beauties of Utah, having written, besides purely advertizing matter for his road, many articles for popular magazines. His resignation is a matter of regret.

A MINERAL wax refinery, the first to be erected in Utah, has begun operations at Soldier's Summit. It has a capacity of 3,000 pounds daily, and the article is worth between $300 and $500 dollars per ton. The wax when first encountered was black, but at one hundred foot depth it is turning green. The company expects to obtain pure green wax with depth.

PETER REID, a well-known citizen of Utah, died at Salt Lake City, April 24th. He was born in Campbelltown, Argyllshire, August 14, 1826, and joined the Church in 1853, a year and a half afterward emigrating to Utah. He held the position of captain in the territorial militia, and never shrank from danger. Elder Reid died as he had lived, a faithful member of the Church.

APOSTLE HEBER J. GRANT recently entertained at his home B. Okazaki, Hokkaido government engineer of Sapporo, Japan. The distinguished guest is on an extended journey to America and Europe to investigate engineering methods. He visited the Union Light and Power plant at Ogden and other places of interest and expressed himself as very much pleased with the progressive country and people. Utah is his first stopping place.

MRS. JANE HEATH SILCOCK, one of Utah's pioneers, died April 27, at Riverton, Salt Lake county. She was born at Hanley, Staffordshire, England, November 6, 1826 and when fourteen years old joined the Church being confirmed by the late President Wilford Woodruff. She emigrated to America in the year 1843 and to Utah in 1850, and there passed through the hardships of colonizing the arid region. Deceased was blessed with sixteen children, fifty-two grandchildren, and twenty great-grandchildren. Elder Seth Pixton had charge of the funeral arrangements.

AFTER a week's illness Mrs. Matilda M. Barratt passed away April 14, 1902, at her beautiful home in Salt Lake City. Mrs. Barratt was born in Stockport, Cheshire, England, January 17, 1837. Her father, a wealthy cotton manufacturer, joined the Church when she was a child, and she followed his example. She emigrated to Utah many years ago. Two years ago her only child, Samuel Barratt, died, and the grief-stricken mother founded a memorial building, bearing his name, and presented it to the Latter-day Saints University. MRS. Barratt's loss will be felt by the community.

IF Peter should preach his Pentecostal sermon to-day how many would obey his injunction? Would it not sound like strange doctrine to modern Christian ears?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 15, 1902.

EDITORIAL.

In The Same School.—When that childless, old man, who had been blessed with worldly possessions and the treasures of wisdom, was visited in vision by the Lord, he said mournfully to his great guest: "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." The answer was, "He that shall come forth out of thine own bowels shall be thine heir. Look now toward heaven, and tell the stars, if thou be able to number them: so shall thy seed be." In one of His subsequent visits to Abraham the Lord again renewed the promise and said that the everlasting covenant would be established with the unborn child and with his seed after him. Abraham's great wish was fulfilled, the disappointment of his life removed and his faith in the Lord confirmed when Isaac was born. With what tenderness the aged parents must have fostered the babe, with what joy seen him pass from infancy to youth! Then came the time when Abraham was called upon to offer the child of promise. He took the lad to the appointed place, and when they were ready to ascend the mount he laid upon his son to bear the wood to be used in the sacrifice. When Isaac said: "My father, behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham replied, "God will provide Himself a lamb for the burnt offering." The preparations were made, Isaac was bound and laid on the altar, but in that moment of agony both to father and to son the angel of the Lord stayed the patriarch's hand. The offer was complete without having the side of this son pierced.

How much better after that trial of his faith Abraham could appreciate the feelings of the Heavenly Father and His Only Begotten in the great sacrifice to be made in the future! The Lord was not only proving his obedience but also teaching him in the most realistic way concerning the sacrifice of the Lamb He would provide—that He had provided before the world was. He let Abraham feel, as much as flesh and blood could feel, the pangs that His own divine soul would suffer when He heard His Son cry to Him in anguish for help. He let His servant sense the greatness of His love for the world in giving His Only Begotten as an offering.

To all who, like Abraham, through faith and works become friends of God, there come trials that teach the great lesson of the atonement. It is the will of the Father that the faithful Saints should come unto the measure of the stature of the fulness of Christ. And the relationships He sustained in the attainment of that fulness are the ones into which the Lord brings His most

favored children. Some trials, such as Abraham's are, like the Father's, but Isaac and others have had sufferings in the similitude of the Son's.

As far this side the meridian of time as Abraham's life preceded it the Father revealed himself and the Son to a fourteen-year-old boy and called him to service. The favored child was too young to have been blighted by the sophistry of false systems or the awakened passions of youth. He learned then that shortly he must be about the Father's business. In due time he came before the world with his message, and he too learned how proud the world is, when it pointed with derision at his humble parentage and home, and how cruel when it plotted to take his life. A prisoner at night in the tavern at Colesville, New York, he, too, learned the weight of human abuse when his enemies spat upon him, and amid jeers bade him prophesy. When the work of God had grown to be a power, and prosperity smiled for a little season on him, he found, among politicians and others, many who sought him to eat of the loaves, but turned away when adversity came. Like the Savior this Prophet had his betrayer among the closest of his associates. William Law, the former counselor to the Prophet, together with his treacherous followers, was the immediate cause of the shedding of innocent blood on the 27th of June, 1844, at Carthage, Illinois. Like his Master, Joseph went to his fate with knowledge of what would happen, and knowing that by invoking the aid at his command he could escape it. He was less rent by the anguish of the end than was Jesus, his human nature being less capable of the intensity of suffering; but he died a martyr, and the cry, "O Lord, my God!" was a fitting close, not unlike the Savior's, to his great career.

Growth of Our Sabbath Schools.—The annual report of the secretary of the Deseret Sunday School Union, given at the late conference, is interesting information. It shows that in the last year there has been an increase of seventy-five schools in the Church, the number being now 1055. There are also 6,148 more officers and pupils than during the preceding year, and the total membership is now 129,632. The average attendance also has increased nine per cent. There are 102,881 members who obey the Word of Wisdom, and this does not represent the full number, as some of the schools failed to report on that point. The increase in schools and in attendance is equally as marked in the mission fields as in the organized stakes.

When one considers that the membership of the Church, including blessed children under eight years of age, is only about 310,000 souls, one is specially struck by the large attendance at Sunday school, forty-two per cent. being enrolled as pupils or teachers. We believe that no other church can show such a result. The quality of the Latter-day Saints' schools is very good. They were recently declared to be the best in the world by a Protestant Sunday school worker, Mr. Marion Lawrence, in a convention at Washington, D.C. They speak, however, for themselves; poor schools could not draw in and interest such a multitude of earnest young people, who abstain not only from strong drink but also from tobacco, coffee and tea.

It is said that a Spartan boy once stole a fox, and finding himself suspected hid it under his mantle. The little creature tore into his vitals, but rather than loose it and so suffer detection the lad held on showing no signs of pain

until he fell down dead. It was bad ethics that taught the discovery of a theft more shameful than the theft itself; yet, though misdirected, it was a wonderful training that could create in children such determination. By rigorous education from infancy was obtained the physical development and courage that has made the Spartan name renowned.

The Latter-day Saints do not aim to be a community of warriors. Their destiny is to raise the white standard of peace when the rest of the world is wetting its fields with blood. But the sternest necessity exists with them to train their youth in chastity, temperance, knowledge of and love for the truth. The young Latter-day Saints are being brought constantly where they must meet and defend themselves against the cunning arguments of men. Many times they must win the favor of officials or lose the chance of bringing the Gospel to many who are perhaps hungering after truth. They are sometimes brought face to face with angry mobs. They have been stripped and lashed; they have been killed. These experiences are not for a few, who through hope of reward or honor or through special devotion are brought to defend and suffer for their faith, but are for every young man among them, and for many of the young women. To teach them how to pass through these experiences successfully is of the greatest importance. The Sunday school helps to do this, and therefore the young Latter-day Saints love the Sunday school.

In the mission field no efforts should be spared to give the young all possible training. Temptations are stronger for them than where they have companions of their own faith. Intemperance and lack of virtue among the youth of these lands are frightful. Parents should use all their faith and influence in the home to hold their children free from these and other vices. They should teach their boys as well as girls that they would rather follow a child to the grave than have him lose his chastity. And here also the Sabbath schools will be found helpful. They can be organized in the country as well as in the city. Wherever a family of Saints live, a school should be found. A mother with her children may obtain the greatest blessings from singing, praying, reading and reciting to one another. Children have been converted and have learned much by just such schools. No missionary should spend a Sunday without being present at a Sabbath school. No conference president should be satisfied until every child in his district has a regularly organized or cottage school to attend.

An Anniversary.—Just seventy-three years ago to-day, the 15th of May, one of the most important events of modern times occured. It was no less than the sending from heaven of one of them that were beheaded for the witness of Jesus and for the word of God, John, the forerunner and baptizer of the Savior and the first martyr of that era. He laid his hands upon the heads of two young men, Joseph Smith and Oliver Cowdery, who were kneeling in the wood in prayer, and spoke the following words to them:

"Upon you my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

He then instructed the young men concerning baptism and rose again from earth in a piller of celestial light. Joseph and Oliver went out into the stream near by and Joseph immersed Oliver, and Oliver in turn baptized Joseph. In like manner they repeated to one another the ordination that had been given by the angel. A spirit of prophecy came upon them and they beheld the future of the great work of God and its glorious triumph. In this holy ordination and baptism there were no incense burnings, robes or miters, they were not performed in vaulted cathedral but under the open heaven in the free and simple nature, just as this same John at the river Jordan ushered in the the great dispensation of former days.

J. J. C.

Conference reports intended for publication should reach this office not later than the morning of the following Tuesday.

Released Elders should be in Liverpool the evening before the day of sailing in order that they may receive instructions concerning the journey home. It has happened that Elders have not reached Liverpool until just in time to board the boat as it was ready to sail, and much unnecessary inconvenience has been caused.

The terrible volcanic eruptions which occurred last week in the West Indies, have been followed by very sad results. It is estimated that on the French island, Martinique, at St. Pierre, about 50,000 souls lost their lives, on the English island, St. Vincent, 1,700 are estimated to have been killed. The islands have been transformed by the eruptions, and parts left entirely barren. Rumblings within the earth, clouds of smoke and ashes and lightning still continue. This terrible catastrophe looks like one of the signs of the last days.

The difference in the fruitfulness of missionary fields is shown by the baptisms reported at the late conferences at Newcastle and Glasgow. During the last six months the Elders in Scotland have baptized only three souls, while in Newcastle forty-four have received the regeneration of the water and of the Spirit at their hands. This is not on account of difference in zeal because the Elders in Scotland gave a report that in many respects eclipses any thing yet reported. They have already held 150 out-door meetings. We hope that to this planting God will give a bounteous increase, and we are thankful for the souls He has already given.

The Star acknowledges receipt of two valuable books, written by Apostle Mathias F. Cowley, and published by President Ben. E. Rich of the Southern States mission. The books are *Prophets and Patriarchs* and *Cowley's Talks on Doctrine.* The first gives biographical sketches of all the faithful members of the First Presidency of the Church and Council of Apostles and of the Patriarchs of this dispensation. The second, as the name implies, is an exposition of the doctrines of the Gospel. Both are very interesting books, and will be strong factors for the spreading of the truth. In this issue of the Star

will be found a part of the article on Apostasy, with which the *Talks on Doctrine* begins.

RELEASES.—The following Elders have been honorably released to return home per s.s. *New England*, sailing from Liverpool, May 22, 1902: Alex. Buchanan, Jr., and Caleb W. Haws, Liverpool office; Charles A. Hall, Newcastle; Raymond B. Thompson, Scottish; David John, Jr., Welsh; Cyrus N. Stillman, Leeds; John O. Freckleton, Irish conference.

TRANSFER.—Elder Henry Bolingbroke has been transferred from the Newcastle to the London conference.

CONFERENCE NOTICE.—The Semi-annual conference of the Liverpool district of the Church of Jesus Christ of Latter-day Saints, will be held on Sunday, May 25, 1902, in the Co-operative Assembly Rooms, Hammerton street, off St. James street, Burnley, services commencing at 10:30 a.m., 2:30 and 6 p.m. The public is respectfully invited.

ABSTRACT OF CORRESPONDENCE.

WRITING from West Virginia, Elder Albert E. Miller, speaks of the success being attained in the Eastern States mission. He says that in the conference he has presided over, baptisms have doubled in frequency within a year.

IN a personal letter written from Tokyo, Japan, April 9, Elder Almo O. Taylor speaks of conditions in that new field. He says that the language still defies the Elders, but they are determined to master it, and feel sure that the promises made to them will be fulfilled. Friends are being made on every hand, and the future for "Mormonism" in Japan looks bright.

WRITING from Brigham City, Utah, under date of April 15, 1902, Elder William Horsley states that the company of Saints that emigrated under his charge reached Salt Lake City, Friday, April 11. The journey was made safely and pleasantly, and all enjoyed good health. Elder Horsley expresses his love for the Saints, and goodwill for the people of "Old England."

WRITING from Hull under date of May 7, President Henry H. Blood says: It gives me great pleasure to report that all the auxiliary organizations in the branches of this conference are now equipped with energetic officers chosen from among the local brethren who hold the Priesthood, and thus the Elders are more than ever free to do real missionary work outside of the centers of population. Our ten Elders are laboring two by two in five districts. Encouraging reports continue to come in respecting the work in villages, and we can testify to the value of the suggestion you made that more attention be paid to the outside places. The Elders are enjoying the new experiences, and my personal labors in that line have been a pleasure to me as theirs have been to them. We have planned some extensive village work for the summer season.

THE SCOTTISH CONFERENCE.

The Scottish Semi-annual conference of the Church of Jesus Christ of Latter-day Saints, was held in the Masonic Halls, 100 West Regent street, May 11, 1902, President James H. McDonald presiding.

There were present President Francis M. Lyman; Elders Joseph Eckersley and Alex. Buchanan, Jr., of the Liverpool office; William D. Roberts of the Birmingham; Marlon Van Cott of the London; Joseph H. White of the Newcastle, together with Thomas Taylor, Jr., John S. Smith, Sylvan E. Needham, George G. Smith, Robert Bullock, Archibald W. Young, Alex. Coleman, Benjamin A. Critchlow, Raymond B. Thompson, George A. Holt, Norman Dahle, John McPhie, William Purdie and John Cameron of the Scottish conference.

After the usual opening exercises the Sacrament was administered by Elders Thomas Taylor, Jr., and John S. Smith.

President McDonald made a few opening remarks, welcoming all who were present, and read the statistical and labor report for the past six months.

Elder Eckersley then presented the general and local authorities of the Church, all of whom were unanimously sustained.

President Lyman spoke at length upon the office and operations of the Spirit of God, showing that the gifts of the Spirit are harmony, unity, faith, peace, love and joy. He pointed out that everything that savored of fault-finding, division and contention is of the evil one. The Saints were most earnestly exhorted to seek diligently for the abiding companionship of the good Spirit, that they might discern between truth and error, and have light to walk in the path of righteousness and not be deceived by the cunning of this world.

The afternoon services convened at 2:30 p.m. Elder Thompson spoke upon the first principles of the Gospel, and showed very clearly how we must comply with them if we expect to gain a salvation in our Heavenly Father's kingdom. Elder Van Cott followed by showing the parents how necessary it is to keep their children out of bad company, and to encourage them to read good books. Sisters Agnes Reid and Jennie Gain then rendered a duet entitled, "Gather around the Standard Bearer." Elder Buchanan showed that the principles that the Latter-day Saints teach agree with the principles taught in primitive ages. He bore strong testimony to the restoration of the Gospel.

At the evening session, which convened at 6:30 p.m., Elder Eckersley spoke of the prophecy of Micah that in the last days the mountain of the house of the Lord shall be established in the tops of the mountains, and people shall flow unto it. He showed the literal fulfillment in the gathering of the Saints to the house of the Lord in the mountains of Zion. He made reference to Christ's second coming, and told how the Gospel was given to the Prophet Joseph Smith. Sister Bella McDonald sang a solo entitled, "What voice salutes the startled ear."

President Lyman, the last speaker, said he had just returned from the Holy Land, and told some of the differences existing between the people of that land and the Christian people at large. He dwelt a short time upon the

Prophet Joseph Smith's mission, and concluded by asking the blessings of God to rest upon us all.

The Elders and some of the local Priesthood met at 53 Holmhead street, Glasgow, on Monday, May 12, where some business was transacted, after which President Lyman met with the Elders and gave them some valuable instructions.

THOMAS TAYLOR, Jr., Clerk of Conference.

APOSTASY.

By Apostle Mathias F. Cowley.

THE subject of Apostasy occupies the minds of the people of modern times but very little. This, however, is not surprising when we consider their views regarding the Church of Christ; for they claim a continuation of divine authority and the plan of salvation from the Apostolic age to the present time, the idea prevailing among them being, that the Bible alone is a sufficient guide without immediate and continued revelation. In this respect, the position of the Latter-day Saints differs widely from that of all other religious organizations. The Saints bear no relationship to any, but declare in words of soberness, that our Heavenly Father has restored to earth the Gospel by modern revelations to the Prophet Joseph Smith. This being true there must have been a departure from the proper order of the Gospel.

To prove that this has been the case, we will refer to statements of Holy Writ. In II. Peter i: 20, it is said, "Knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Savior said, when addressing His disciples: "And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise and deceive many, and because iniquity shall abound, the love of many shall wax cold." (Matt. xxiv: 10-12).

To this testimony of Matthew, concerning the words of the Savior, in relation to the subject under consideration, there will be found the corresponding testimonies of Mark and Luke. It will be remembered also, that the testimony of the Lord was in answer to a very important question. When He had foretold the overthrow of the temple, His Apostles asked Him: "When shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" The appearance of false prophets; the deception of man; the martyrdom of the apostles; the betrayal of the Saints; the love of many waxing cold; the overwhelming prevalence of iniquity; the universal discord and contentions of the nations, all were prominent events to transpire before the advent of the Savior to reign in power and glory upon the earth. To this we will add the words of Paul: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day will not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (II. Thes. ii: 1-4).

It is evident from the foregoing that some were likely to be deceived with regard to the time of His second coming. Paul to prevent their being misled by false teachers, who were likely predicting the Savior's advent, testified that there should come a "falling away first." The language is so pointed that one can readily see that nothing but a departure from the unchangeable plan of salvation could fulfill this prediction. We read in the Scriptures that "God hath set some in the Church, first apostles; secondarily, prophets," and other officers; all of whom were divinely inspired "for the work of the ministry," with spiritual gifts following the baptized believers. Only a short time elapsed, however, before these officers, principles, gifts and blessings, mentioned in the New Testament, were not to be found on the earth; and when we examine the religious institutions of the present time, these things, which God set in the Church, are not found, save with the Latter-day Saints. The present generation then, as those of many centuries past have been, are witnesses to the verification of the words we have quoted.

When Paul was about to depart from Miletus, he called to him the Elders of the Church from the city of Ephesus, and in his farewell address warned them, as appears in the following words: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts xx: 29-30). As an evidence that this prophecy was being verified as early as the time of the Apostle John's banishment on the Isle of Patmos, this appears in the second chapter of Revelations, first and fifth verses: "Unto the angel of the Church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of this place, except thou repent." By reading the second verse we discover that false teachers had arisen among the people, professing to be apostles, thus verifying the words of Paul. Following closely the context, we discover that similar reproofs were meted out to most of the branches of the Church in Asia, because they were departing from the truth.

Peter, the presiding Apostle, also has spoken very plainly regarding the apostasy. Beginning with the first verse of the second chapter of his second epistle, we read: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." From this we learn not only that false teachers should arise among the people, but that they should succeed in deceiving the people, causing them to follow pernicious ways. In connection with this part of the subject, Paul says to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

(II. Timothy iv: 3, 4.) Thus it is clearly stated, not only that men should arise "speaking perverse things," and by their evil designs succeed in making innovations upon the teachings of the apostles, but that the people themselves would be so allured from the way of life, as to heap unto themselves these false teachers, and many would adhere to their spurious doctrines. The terms "heap" and "many" do not signify a few but a great number.

These quotations from the Holy Scriptures bear especially upon the internal eruptions that occurred in the Church, causing many to depart from the straight and narrow path which leadeth unto life eternal. Those causes which create internal division and discord in the midst of the Saints are the worst of all, for "a house divided against itself cannot stand."

[TO BE CONTINUED].

BE STRONG!

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matter not how deep intrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on. To-morrow comes the song.

—*Selected.*

DIED.

KERSHAW.—At Moorside, Lancashire. April 15, 1902, of cancer, Elizabeth Kershaw, born in Warringtan, England, December 22, 1837. Deceased was mother of Jonathan and Elizabeth Kershaw of the Moorside branch.—*Utah papers please copy.*

HUNTER.--At Leamington, England, May 8, 1902, William Joseph Henry Hunter, son of Joseph H. and Catherine Hunter; born May 29, 1882, at London, England. Deceased suffered for a year with consumption, yet he always exercised great faith in the Gospel, and died with a strong testimony of its divinity.

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